



وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَهُ
 in hand then pledge a scribe, you find and not a journey on you are And if
 فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ وَلْيَتَّقِ
 And let him fear his trust, is entrusted one who let then discharge (to) another one of you en trusts Then if
 اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ
 then indeed he conceals it And whoever the evidence, conceal And (do) not his Lord, Allah
 عَائِثٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٢﴾
 the heavens (is) in what To Allah ever (belongs) (is) All-Knower, you do of what And Allah his heart (is) sinful
 وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ
 you conceal it or yourselves what you disclose And if the earth, (is) in and whatever
 يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ
 He will, whom and He will punish He will, whom Then, He will forgive Allah for it will call you to account
 وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٣﴾
 was revealed in what the Messenger Believe All-Powerful, thing every on And Allah
 إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمِنٌ بِاللَّهِ وَمَلَيْكِهِ وَكُتُبِهِ
 and His Books and His Angels, in Allah believe All and the believers, his Lord from to him
 وَرُسُلِهِ لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
 We heard And they said, His Messengers, of any between we make distinction Not and His Messengers.
 وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٤﴾
 burden (Does) not (is) the return and to You our Lord, us Your forgiveness and we obeyed
 اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
 it earned, what and against it it earned, what for it its capacity except any soul Allah
 رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
 lay And (do) not Our Lord we err or we forget if take us to task (Do) not Our Lord
 عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا
 [And] (do) not Our Lord (were) before us, those who on You laid like that a burden upon us
 تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا
 and have mercy on us, us and forgive us And pardon [of it] we have (the) strength not what lay on us
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٥﴾
 [the] disbelievers the people against so help us our Protector, You (are)

وَسَمِعَهَا

مَاتَهَا وَمَا

تَقَرَّرَ عَلَيْهِ

إِصْرًا

عَيْنًا لِقَائِهِ

وَمَوَالِكَيْهِ

الشَّاهِدَةِ

لَا طَاقَةَ

لَا قُوَّةَ

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي
 the one who stands like except they can stand not [the] usury consume Those who
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
 Only say (is) because they That (his) touch with the Shaitaan confounds him
 the trade
مِثْلَ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ
 (the) admonition comes to him Then whoever usury [the] but forbidden trade [the] While [the] usury. (is) like
مِّن رَّبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ
 repeated and whoever Allah (is) with and his case (has) passed what then for and he refrained His Lord from
فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾
 destroys will abide forever. in it they (of) (are the) companions then those
اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾
 Allah sinner ungrateful every love (does) not And Allah (for) the charities. and (gives) the usury Allah
إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ
 the prayer and established good deeds and did believe those who Indeed
وَأَتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
 on them fear and no their Lord (is) with their reward for them the zakah and gave
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
 Allah Fear believe who O you will grieve they and not
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا
 you do, not And if believers. you are if [the] usury, of remained what and give up
فَأَذَنُوا يَحْرَبِ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ
 (is) then for you you repent And if and His Messenger Allah from of a war then be informed
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَتْ
 is And if you will be wronged and not wrong (do) not your capital
ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ
 for you. (it is) you remit as charity And if ease. until postponement the (debtor) in difficulty
إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ
 to in it - you will be brought back a Day And fear know. you If
اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾
 will not be wronged. and they it earned what soul every (will be) repaid in full Then Allah

يتخبطه
 يضربه ويضرب
 به الأرض
 المس
 الشيطان والمخل
 يتعلل الله الربا
 تلك المثل الذي
 دخل فيه
 توبى الصلوات
 يكثر المال الذي
 أنعمت منه
 فاذنوا
 فابتدوا
 غشوا
 سبق المال
 من غنم
 المال
 فتنظروا
 فإمهال وتأخير

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ
 يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾ إِنْ تُبْدُوا
 الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ
 فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ
 وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ لَيْسَ عَلَيْكُمْ هُدُومُ
 وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
 فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ
 وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْفَ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ
 ﴿٢٧٢﴾ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ
 لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ
 الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ
 لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ
 فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
 بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ
 رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

■ أَنْصَرُوا
 خَسَمَهُمُ الْمَهَادُ
 ■ حَرَمًا
 دَعَاءًا وَمَسِيرًا
 ■ لِكُتُبِ
 ■ التَّعَفُّفِ
 ■ الشَّرَّاءِ مِنْ
 السُّؤَالِ
 ■ بِسِيمَاهُمْ
 بِهَيْئَتِهِمُ الدَّالَّةِ
 عَلَى الْعَاقَةِ
 وَالْحَاجَةِ
 ■ إِلْحَافًا
 ■ إِلْحَافًا فِي
 السُّؤَالِ



وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ^{And}
 (of) Allah (the) pleasure seeking their wealth spend (of) those who (the) example
 وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ
 heavy rain fell on it on a height a garden (is) like their souls from and certainty
 فَجَاءَتْ أَكْثُلُهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِْبْهَا وَابِلٌ فَطُلُ
 then a drizzle. heavy rain fall (on) it not Then if double. its harvest so it yielded
 وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٦﴾ أَيُّودٌ أَحَدُكُمْ أَن تَكُونَ
 it be that any of you Would like (is) All-Seer. you do of what And Allah
 لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ
 for him the rivers underneath it from flowing and grapevines date-palms of a garden for him
 فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعَفَاءُ
 (are) weak children and [for] his old age and strikes him (of) [the] fruits, all of in it
 فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ
 Allah makes clear Thus then it is burnt (is) fire in it whirlwind, then falls on it
 لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٦٧﴾ يَا أَيُّهَا الَّذِينَ
 who O you ponder. so that you may (His) Signs for you
 ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
 We brought forth and whatever you have earned that (the) good things from Spend believe
 لَكُمْ مِنَ الْأَرْضِ وَلَا تَتِمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
 while you (would) not you spend, of it, the bad aim (at) (do) And the earth. from for you
 بِخَالِدِيهِ إِلَّا أَنْ تَغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ
 Praiseworthy Self-Sufficient Allah that and know in it (with) close(d) eyes [that] except take it
 ﴿٦٨﴾ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ
 to immorality, and orders you [the] poverty promises you The Shaitaan
 وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٦٩﴾
 All-Knowing. All-Encompassing And Allah and bounty. from Him forgiveness promises you while Allah
 يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ
 then certainly [the] wisdom is granted and whoever He wills, (to) whom [the] wisdom He grants
 أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧٠﴾
 those of understanding except remembers And none abundant. good is granted

■ بَرَوَاتُ

■ مَكَانٌ مَّرْتَعٍ

■ مِنَ الْأَرْضِ

■ أَكْثُلُهَا

■ نَمْرُهَا الَّذِي

■ يُؤْكَلُ

■ لَطْلُ

■ مَقَرٌ عَقِيفٌ

■ (رَدَّادٌ)

■ الْإِعْصَارُ

■ رِيحٌ عَامِيفٌ

■ (رَوْنَعَةٌ)

■ فِيهِ نَارٌ

■ سَعِيمٌ . أَوْ

■ صَاعِقَةٌ

■ لَا تَقْبَلُوا

■ لَا تَقْبَلُوا

■ الْخَبِيثَ

■ الرَّدِّيَّةِ

■ تَقْبَلُوا فِيهِ

■ تَتَأَمَّلُوا

■ وَتَتَأَمَّلُوا

■ فِي أَعْيُنِهِ

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِم
 Have not He said (to) the dead You how show me 'My Lord Ibrahim, said And when
 تَوَمِّنَ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ
 of four Then take He said my heart to satisfy [and] but 'Yes He said you believed'
 الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
 a portion of them hill each on put then towards you, and incline them the birds
 ثُمَّ آدَعُهُنَّ بِأَتِينِكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٠﴾
 All-Wise All-Mighty, Allah that And know (in) haste they will come to you call them, then
 مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ
 a grain (is) like (of) Allah (the) way in their wealth spend (of) those who Example
 أَنبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُبُلَةٍ مِّائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ
 gives manifold And Allah grain(s) hundred ear each in ears, which grows
 لِمَن يَشَاءُ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
 their wealth spend Those who All-Knowing All-Encompassing, And Allah He wills, to whom
 فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ مَّا أَنفَقُوا مِّنْ أَدْنَىٰ لَهُمْ
 for them hurt and not reminders of generosity they spend what they follow not then (of) Allah (the) way in
 أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
 will grieve, they and not on them fear no and their Lord with their reward
 قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا
 followed a charity than (are) better forgiveness and kind A word
 أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٦٢﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا
 render in vain (Do) not believe who O you All-Forgiving All-Sufficient Allah And (by) hurt.
 صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ
 (by) the people (to) be seen his wealth spends the one who or [the] hurt with reminders (of it) your charities
 وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
 upon it (that of a) smooth rock (is) like Then his example [the] Last and the Day in Allah believe (does) not
 تَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا إِلَّا يَقْدِرُونَ عَلَىٰ
 on they have control Not bare then left it heavy rain, then fell on it (is) dust,
 شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٣﴾
 [the] disbelieving, the people guide (does) not And Allah they (have) earned of what anything

■ فصرهن
 ■ أمتهن. أو قطعهن
 ■ ثا
 ■ نقداد الإحسان
 ■ أذى
 ■ تطاولا وتفاخرا
 ■ بالإغنى
 ■ رثاء الناس
 ■ مراثيا لهم
 ■ صفوان
 ■ حتم كهم أنفسهم
 ■ وابل
 ■ مطر شديد الوقع
 ■ صلدا
 ■ آخره نقيا
 ■ من الثراب



اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
 Allah Protecting Guardian (of) those who believe He brings them out from darkness towards light
 وَالَّذِينَ كَفَرُوا أُولَٰئِكَ وَهُمْ الظَّالِمُونَ يُخْرِجُونَهُم مِّنَ
 And those who disbelieve their guardians (are) the evil ones they bring them out from
 النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 Those [the] darkness towards the light (are the) companions in it they (of) the Fire
 خَالِدُونَ ﴿٢٥٧﴾ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ
 Did not will abide forever. the one who towards you see (with) Ibrahim argued his Lord concerning
 أَنِ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّىَ الَّذِى يُحْيِى
 Allah gave him because the kingdom When Ibrahim said the One Who grants life My Lord
 وَيُمِيتُ قَالَ أَنَا أَحْيِى وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِى
 He said and causes death I give life Said and cause death Ibrahim [Then] indeed Allah brings up
 بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى
 the sun from the east so you bring from it the west So became the one dumb who founded
 كَفَرَ وَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِى مَرَّ
 does and Allah disbelieved. the people guide (the) wrongdoers. Or passed like the one who
 عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِى هَذِهِ اللَّهُ
 Allah this (town) (will) bring to life How He said its roofs. on overturned and it a township by
 بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ
 Then after its death? Allah him caused to die a hundred year (s) He raised him then He said, How long you remained? (have)
 قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ
 He said, 'I remained (for) a day a part or (of) a day Nay He said, you (have) remained year(s) one hundred
 فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى
 at Then look your food and your drink (they did) not change with time, and look at
 حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِلنَّاسِ وَانْظُرْ إِلَى
 your donkey and We will make you a sign for the people. And look at
 الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهُمَا لَاحِمًا فَلَمَّا
 the bones how We raise them then We cover them Then when (with) flesh.
 تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾
 he said, to him, became clear I know Allah that (is) on every thing All-Powerful.

فَبُهِتَ
 فَبُهِتَ وَنُفِثَ
 عَاوِيَةَ عَلَى
 عُرُوشِهَا
 خَرَبَةً أَوْ خَالِيَةً
 مِنْ أَهْلِهَا
 أَلَمْ تَرَ نَجِيسٍ
 كَيْفَ . نَو
 مِنْ نَجِيسٍ
 لَمْ يَكُنْ
 لَمْ يَكُنْ
 مَعَ قُرُونٍ
 أَسْبَغَ عَلَيْهِ
 لَتَشْرَاهَا
 رَفَعَهَا مِنْ
 الْأَرْضِ بِتَوَلَّيْهَا



تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ
 Allah spoke whom Among them others over some of them We (have) (are) These
 وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
 the clear proofs (of) Maryam son Isa, And We gave (in) degrees some of them and He raised
 وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ
 those who (would have) Allah (had) willed And if [the] Holy and
 مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا
 they differed, [And] but the clear proofs came to them what after from (came) after them from
 فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا
 they fought each other, not Allah (had) willed And if denied, who and of them believed who [so] of them
 وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا
 Spend believe who O you He intends does Allah [and] but
 مِمَّا رَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا
 and no friendship and no in it bargaining no a Day comes that before from We provided of what
 شَفِيعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
 Him, except God (there is) no Allah wrongdoers (are) the they the deniers And intercession
 الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا
 and what the heavens in what ever To Him sleep [and] not slumber overtakes Him Not Sustainer Ever-Living
 فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
 is what He knows by His permission except with Him can intercede the one who Who the earth in
 أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا
 what except His Knowledge of anything they encompass And not behind them what and them before
 شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
 guarding both of them tires Him And not and the earth the heavens His Throne Extends He willed
 وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ
 the right has Surely the religion in compulsion (There is) no the Most Great the Most High And He
 مِنَ الْغَىِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ
 then surely in Allah believes and in false deities disbelieves Then whoever the wrong from
 اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾
 And Allah for it (which will) not break [the] firm the handhold he grasped
 All-Knowing (is) All-Hearing

■ مَرْيَمُ ابْنَةُ الْفَلَسِ
 ■ حَبْرًا عَلَيْهِ
 ■ السَّلَامُ
 ■ خَلَّةٌ
 ■ مَوْدَّةٌ وَصِدْقَةٌ
 ■ الْغَىُّ
 ■ الدَّائِمُ الْخَبِيرُ
 ■ الْقَيُّومُ
 ■ الدَّائِمُ الْقَيُّومُ
 ■ تَقْدِيرُ أَمْرٍ
 ■ الْخُلَّةُ
 ■ سِنَةٌ
 ■ لَعْنَةُ وَغُلُوبَةٍ
 ■ لَا يَتُودُهُ
 ■ لَا يَلْقَاهُ وَلَا
 ■ يَشْكُرُ عَلَيْهِ
 ■ الرُّشْدُ
 ■ الْغَىُّ
 ■ الضَّلَالُ
 ■ بِالطَّاغُوتِ
 ■ مَا يُطْعَمُ مِنْ صُلْبِهِ
 ■ وَشَيْطَانُ وَجْهِهِ
 ■ بِالْعُرْوَةِ الْوُثْقَى
 ■ بِالْعُرْوَةِ الْوُثْقَى
 ■ الْوُثْقَى
 ■ لَا انْفِصَامَ لَهَا
 ■ لَا انْقِطَاعَ
 ■ وَلَا رَوَالَ لَهَا

■ (٢٥٣) (٢٥٤) (٢٥٥) (٢٥٦)
 ■ (٢٥٣) (٢٥٤) (٢٥٥) (٢٥٦)
 ■ (٢٥٣) (٢٥٤) (٢٥٥) (٢٥٦)

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ
 will test you Allah Indeed he said, with the forces Talut set out Then when
 بَنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ
 then indeed, he taste it not and whoever from me, then he is not from it drinks whoever with a river.
 مِنِّي إِلَّا مَنْ أَغْرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا
 a few except from it. Then they drank (of) his hand (in the hollow takes whoever except from me
 مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا
 they said, with him, believed and those who he crossed it Then when of them.
 لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ
 those who Said and his troops. against Jalut today for us strength No
 يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ آلِهَةً كَمْ مِنْ فِئَةٍ قَلِيلَةٍ
 a small company of How many Allah, (would) meet that they were certain
 غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾
 the patient ones (is) with Allah, by permission And Allah. a large company overcame
 وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ
 Pour Our Lord they said, and his troops to (face) Jalut they went forth And when
 عَلَيْنَا صَبْرًا وَثَبَّتْ أَقْدَامُنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ
 the people against and help us our feet and make firm patience on us
 الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ
 and killed Allah by (the) permission So they defeated them the disbelieving
 دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
 and the wisdom the kingdom Allah gave him and Jalut Dawood
 وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ
 some of them [the] people (for) Allah's repelling And if not He willed that which and taught him
 بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو
 Possessor Allah [and] but the earth certainly corrupted with others
 فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ
 (of) Allah, (are the) Verses These the worlds to of bounty
 نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾
 the Messengers. (are) surely of And indeed, you in [the] truth. to you We recite them

فصل
 الفصل من
 بيت المقدس
 مبتليكم
 منبركم
 الغرور
 أمد يده
 دون الكرم
 لا طاقه
 لا فخره
 فية
 خنابة
 برزوا
 ظهروا

wil

■ الْمَلَأَ
وُجُوهَ الْقَوْمِ
وَكَثُرَ لَهُمْ
■ عَسَيْتُمْ
فَارِزْتُمْ
■ الَّتِي يَكُونُ
كَيْفَ. لَوْ مِنْ
أَيَّنْ يَكُونُ
■ بَسْطَةُ
مَسْعَى وَاعْتِدَاداً
■ التَّالِثُ
مُسْتَوْفَى الْقَوَائِمِ
■ سَكِينَةٌ
طَمَآنِينَةُ لِقُلُوبِكُمْ

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ
for Allah and stand up [the] middle, and the prayer the prayers, [on] Guard strictly

قَانِتِينَ ﴿٢٢٨﴾ فَإِنْ خِفْتُمْ فَرَجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ
you are secure Then when riding, or then (pray) on foot you fear And if devoutly obedient.

فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ
knowing, you were not what He (has) taught you as Allah then remember

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً
(should make) (their) wives and leave behind among you die And those who

لَا زَوْجَهُمْ مَتَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ
they leave But if driving (them) out without the year for provision for their wives,

فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْتُمْ فِي أَنْفُسِهِنَّ مِنْ
[of] themselves concerning they do what in upon you then no

مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقَاتِ مَتَعٌ
(is) And for the divorced women, All-Wise, (is) All-Mighty And Allah honorably,

بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ
makes clear Thus the righteous, upon a duty in a fair manner

اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ أَلَمْ تَرَ
Did you not see use your intellect, so that you may His Verses for you Allah

إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ
(of) [the] death? (in) fear thousands and they their homes from went out those who [to]

فَقَالَ لَهُمْ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى
for surely (is) Allah Indeed He restored them to life, then "Die;" Allah, to them Then said

النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾
(are) not grateful, (of) the people most [and] but [the] mankind

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾
All-Knowing All-Hearing Allah that and know (of) Allah, (the) way in And fight

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا
manifolds for him so (that) He multiplies it good a loan (to) Allah will lend the one who Who

كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾
you will be returned, and to Him and grants abundance, withholds And Allah many

فَانِتِينَ
مُطْلِقِينَ خَالِعِينَ
فَرَجَالًا
فَصَلُّوا مُشَافَةً
مَتَاعًا
مَتَاعًا لَوْ
نَفَقَةُ الْعَمَلِ
يَتَّقُونَ وَيُؤْتُونَ
يَتَّقُونَ وَيُؤْتُونَ



- عَرَضْتُمْ
- لَوْ خُتِمَ وَأُشْرِلِمَ
- أَخْتَمَ
- أَسْرَزْتُمْ
- وَأَخْلَفْتُمْ
- يَنْفَعُ الْكُتَابَ
- الْمُرُوضُ مِنَ
- الْعِلَّةِ
- لَوَيْضَةٍ
- مَهْرًا
- مَقْرُونًا
- أَغْلَظُ مِنَ الْمُتَعَفِّ
- الْمَوْسِعِ
- الْقَبْرِ
- فَدَرَّةٌ
- قَدْرُ إِسْكَانِهِ
- وَمُطَافِهِ
- النُّظْمِ
- الْعَصَبُ الْحَالِ

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
 (the widows) should wait for themselves wives and leave behind among you pass away And those who
 أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
 upon you blame no then Then and ten (days) months (for) four
 فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
 (is) All-Aware. you do of what And Allah in a fair manner. themselves concerning they do for what
 وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ
 to the women marriage proposal [with it] of you hint in what upon you blame And (there is) no
 أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنَّهُ سَتَذْكُرُونَهُنَّ
 will mention them that you Allah knows yourselves in you conceal it or
 وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا
 honorable a saying you say that except secretly promise them (widows) (do) not [and] but
 وَلَا تَقْرَبُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ
 its end. prescribed term reaches until the marriage knot And resolve (on) (do) not
 وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا
 And know so beware of Him. yourselves within (is) what knows Allah that And know
 أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ
 [the] women you divorce if upon you blame (There is) no Most Forbearing Oft-Forgiving Allah that
 مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ
 the wealthy upon make provision And an obligation (dower) for them you specified nor you have touched not whom
 قَدْرَهُ وَعَلَى الْمَقْتَرِ قَدْرَهُ مَتَّعَابًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ
 the good-doers. upon a duty in a fair manner a provision according to his means the poor and upon according to his means
 وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ
 you have specified while (have) touched them [that] before of you divorce them And if
 لَهُنَّ فَرِيضَةٌ فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَ أَوْ يَعْفُوا
 forgoes or they (women) forgo (it) that unless you have specified (of) what then (give) half an obligation for them
 الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى
 to [the] righteousness (is) nearer you forgo And that (of) the marriage (is the) knot in whose hands the one
 وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
 (is) All-Seer you do of what Allah Indeed among you the graciousness forget And (do) not

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُغْنِ أَجَلُهُنَّ فَامْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
 or in a fair manner then retain them their (waiting) term and they reach the women you divorce And when
 سَرَحوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ
 does And whoever so that you transgress (to) hurt retain them (do) And in a fair manner release them
 ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا
 and remember (in) jest, (of) Allah (the) Verses take And (do) not himself he wronged then indeed that
 نِعْمَتَ اللَّهِ عَلَيْكُم وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ
 and [the] wisdom the Book of to you (is) revealed and what upon you of Allah (the) Favors
 يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾
 All-Knower thing of every Allah (is) that and know Allah And fear with it He instructs you
 وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُغْنِ أَجَلُهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنْكِحْنَ
 (from) marrying [that] hinder them (do) not (waiting) term and they reached [the] women you divorce And when
 أَزْوَاجَهُنَّ إِذَا تَرَضَوْنَ بَيْنَهُنَّ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَن كَانَ
 [is] whoever with it is admonished That in a fair manner between themselves they agree when their husbands
 مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمَزِيدُكُمْ أَزْكًى لَّكُمْ وَأَظْهَرُ وَاللَّهُ
 And Allah more and purer. for you more virtuous that [the] Last; and the Day in Allah believes among you
 يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ
 their children shall suckle And the mothers (do) not know and you knows
 حَوْلَيْنِ كَامِلَيْنِ لِمَن أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
 (is) (on) father the And upon the suckling. complete wishes for whoever complete (for) two years
 وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ
 made to suffer Not its capacity except any soul is burdened Not in a fair manner and their clothing
 وَلَدَةٌ بَوْلِدَهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ
 that. like the heirs And on because of his child (the) father and not because of her child (the) mother
 فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ
 And if them of both blame then no and consultation of both of them mutual consent through weaning they both desire Then if
 أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا
 what you pay when on you blame no then your child another women to suckle you want
 ءَاتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾
 (is) All-Seer you do of what Allah that and know Allah And fear in a fair manner. you give

■ ضَرَّارًا

■ مُضَارَّةً لَهُنَّ

■ هُزُوعًا

■ سُرْخَةً

■ بِاللَّهْوِ لِمَا فِيهَا

■ فَلَا تَعْضُلُوهُنَّ

■ فَلَا تَمْنَعُوهُنَّ

■ أَزْكًى

■ أَكْثَرُ وَأَفْضَلُ

■ وَنَهْجًا

■ مَظْهَرًا

■ لِمَا لَا

■ فَضْلًا مَّا تُولَدُ

■ عَلَى الْوَالِدَيْنِ



يُؤَلُّونَ

يَعْقُونَ عَلَى

لَرَك مَبَاشَرَةً

رُوحَانِهِمْ

تَرْبُصْنَ

اِشْطَرْنَ

فَانُوا

رَجَعُوا فِي

اَلْمَدَّةِ عَشَا

خَلَفُوا عَلَيْهِ

قُرُوءَ

جَنَاحَ

وَقَدِ اَمْتَهَارَ

نَعْوَتُهُنَّ

اَزْوَاجَهُنَّ

فَرَجَةً

مَنْزِلَةً وَفَضِيلَةً

تَشْرِيعَ

طَلَاقِ

حُدُودِ اللَّهِ

أَحْكَامًا

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ
(have) earned for what He takes you to task [and] but your oaths in unintentional Allah take you to task Not
قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِلَّذِينَ يُؤَلُّونَ مِنْ نِسَائِهِمْ تَرْبُصٌ
waiting their wives from swear (off) For those who Most Forbearing Oft-Forgiving And Allah your hearts
أَرْبَعَةٌ أَشْهُرٌ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا
they resolve And if Most Merciful Oft-Forgiving Allah then indeed they return then if months four
الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ
shall wait And the women who are divorced All-Knowing. All-Hearing Allah then indeed, (on) [the] divorce
بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
in Allah created what they conceal that for them lawful not And monthly (for) three concerning themselves
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعَوْلِهِنَّ أَحَقُّ بِرَدِّهِنَّ
to take them back better And their husbands Last, and the Day Allah in believe they if their wombs
فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ
in a reasonable manner (is) on them that which (is the) like And for them reconciliation (for) they wish if that (period) in
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ الطَّلَاقُ مَرَّتَانِ
(is) twice The divorce All-Wise All-Mighty, And Allah (is) a degree (wives) over them and for the men
فَإِمْسَاكِ بِمَعْرِوفٍ أَوْ تَسْرِيعٍ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ
that for you lawful not And (it is) kind ness with to release (her) or in a reasonable manner Then to retain
تَأْخُذُوا بِمِمَّا آتَتْكُمْوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ
(the) limits they both keep that not both fear if except anything you have given them whatever you take (back)
اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ
she ransoms in what on both of them sin no then of Allah (the) limits they both that not you fear But if of Allah
بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ
those then of Allah (the) limits trans gresses whoever transgress them so of Allah (are the) limits These concerning it.
هُمْ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ
she marries until after (that) for him lawful then not divorces her: Then if wrong the they
زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ
that they believe if they return to each other if on them sin then no he divorces her: Then if other than him a spouse
يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾
who know to a people makes them clear of Allah (are the) limits And these of Allah (the) limits they keep

تَعْلِيمُ الرِّبَا

إِطَاعَةُ وَمُطَاعَاةُ شَيْئٍ (مَرْفُوعَةٍ)

مَدَّ أَوْ قَوَّى أَوْ صَوَّرَ

مَدَّ أَوْ قَوَّى أَوْ صَوَّرَ

مَدَّ أَوْ قَوَّى أَوْ صَوَّرَ

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الِیْتَمٰی قُلْ اِصْلَاحٌ لَهُمْ
 Setting right Say the orphans about They ask you the Hereafter and the world Concerning
 for them (their affairs)

خَيْرٌ وَّ اِنْ تُخَالِطُوهُمْ فَاِخْوَانُكُمْ وَاللّٰهُ یَعْلَمُ الْمَفْسِدَ مِنْ
 from the corrupter knows And Allah brothers then they (are) you associate with them And if (is) best

﴿٢٢٠﴾

All-Wise. All-Mighty Allah Indeed He (could have) Allah (had) willed And if the amender.
 put you in difficulties.

وَلَا تُنْكِحُوا الْمُشْرِكَةَ حَتّٰی یُؤْمِنُ وَلَا أَمَةٌ مُّؤْمِنَةٌ خَيْرٌ
 (is) better a believing bondwoman And they believe until polytheistic women [the] [you] marry And (do) not

مِّنْ مُّشْرِكَةٍ وَلَوْ اَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِیْنَ حَتّٰی
 until (to) [the] polytheistic men give in marriage (your women) And (do) not she pleases you. even if and woman a poly theistic than

یُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ اَعْجَبَكُمْ اُولٰٓئِكَ
 [Those] he pleases you. [and] even if a polytheistic man than (is) better believing a bondman and they believe

یَدْعُونَ اِلَى النَّارِ وَاللّٰهُ یَدْعُوْا اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ
 by His permission forgiveness and [the] Paradise to invites and Allah the Fire, to they invite

وَيُبَيِّنُ ءَایٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ یَتَذَكَّرُوْنَ ﴿٢٢١﴾ وَيَسْأَلُونَكَ
 And they ask you take heed. so that they may for the people His Verses And He makes clear

عَنِ الْمَحِیْضِ قُلْ هُوَ اَذٰی فَاَعْتَزِلُوا النِّسَاءَ فِی الْمَحِیْضِ
 (their) [the] menstruation during [the] women keep away (from) (is) a hurt. It Say [the] menstruation about

وَلَا تَقْرُبُوْهُنَّ حَتّٰی یَطْهَرْنَ فَاِذَا طَهَّرْنَ فَاَتُوْهُنَّ مِنْ حَیْثُ
 where from then come to them they are purified Then they are cleansed until them approach not And

﴿٢٢٢﴾

أَمَرَکُمُ اللّٰهُ اِنَّ اللّٰهَ یُحِبُّ التَّوَّابِیْنَ وَیُحِبُّ الْمُتَطَهِّرِیْنَ
 themselves. those who purify and loves turn in repentance loves Allah Indeed Allah has ordered you

نِسَآءُكُمْ حَرَّتْ لَّكُمْ فَاَتُوا حَرَّتْكُمْ اَنِّیْ شِئْتُمْ وَقَدْ مَوَّا لِاَنْفُسِکُمْ
 for yourselves and send forth (good deeds) you wish when (to) your tilth so come for you (are) a tilth Your wives

وَاتَّقُوا اللّٰهَ وَاعْلَمُوْا اَنَّکُمْ مُّلَقُوْهُ وَبَشِّرِ الْمُؤْمِنِیْنَ
 (to) the believers give glad tidings And (will) meet Him. that you and know (of) Allah And be conscious

﴿٢٢٣﴾ وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِاَیْمٰنِکُمْ اَنْ تَبْرُوْا
 you do good, that in your oaths an excuse Allah's (name) make And (do) not

﴿٢٢٤﴾

All-Knowing. (is) All-Hearing. And Allah [the] people between and make peace and be righteous

• لَا تُنْكِحُوا

لَا تُنْكِحُوا مَا يَنْهَى

عَنْکُمْ

• اَدٰی

فَلَرَّ اَوْ مَرَر

• حَرَّتْ لَّكُمْ

مَنْهَتْ لِقَوْلِهِ

• اَنِّیْ شِئْتُمْ

کَيْفَ شِئْتُمْ

• مَا دَامَ فِي الْقَبْلِ

• لِحُرْمَةِ اَهْلَابِکُمْ

• مَا بَعْدَ لِأَجَلٍ

• حَلَفْتُمْ بِهِ

• عَنْ الْبَرِّ

• تعلیم الرّاء

• إخلاء وبتوقع الفتاة (محرمان)

• ان قام، وما لا يخط

• من ٦ مبررات لزوجة

• من ٢ أو ٣ أو ٤ أو ٥ أو ٦ أو ٧ أو ٨ أو ٩ أو ١٠ أو ١١ أو ١٢ أو ١٣ أو ١٤ أو ١٥ أو ١٦ أو ١٧ أو ١٨ أو ١٩ أو ٢٠ أو ٢١ أو ٢٢ أو ٢٣ أو ٢٤ أو ٢٥ أو ٢٦ أو ٢٧ أو ٢٨ أو ٢٩ أو ٣٠ أو ٣١ أو ٣٢ أو ٣٣ أو ٣٤ أو ٣٥ أو ٣٦ أو ٣٧ أو ٣٨ أو ٣٩ أو ٤٠ أو ٤١ أو ٤٢ أو ٤٣ أو ٤٤ أو ٤٥ أو ٤٦ أو ٤٧ أو ٤٨ أو ٤٩ أو ٥٠ أو ٥١ أو ٥٢ أو ٥٣ أو ٥٤ أو ٥٥ أو ٥٦ أو ٥٧ أو ٥٨ أو ٥٩ أو ٦٠ أو ٦١ أو ٦٢ أو ٦٣ أو ٦٤ أو ٦٥ أو ٦٦ أو ٦٧ أو ٦٨ أو ٦٩ أو ٧٠ أو ٧١ أو ٧٢ أو ٧٣ أو ٧٤ أو ٧٥ أو ٧٦ أو ٧٧ أو ٧٨ أو ٧٩ أو ٨٠ أو ٨١ أو ٨٢ أو ٨٣ أو ٨٤ أو ٨٥ أو ٨٦ أو ٨٧ أو ٨٨ أو ٨٩ أو ٩٠ أو ٩١ أو ٩٢ أو ٩٣ أو ٩٤ أو ٩٥ أو ٩٦ أو ٩٧ أو ٩٨ أو ٩٩ أو ١٠٠

• من ٦ مبررات لزوجة

• من ٢ أو ٣ أو ٤ أو ٥ أو ٦ أو ٧ أو ٨ أو ٩ أو ١٠ أو ١١ أو ١٢ أو ١٣ أو ١٤ أو ١٥ أو ١٦ أو ١٧ أو ١٨ أو ١٩ أو ٢٠ أو ٢١ أو ٢٢ أو ٢٣ أو ٢٤ أو ٢٥ أو ٢٦ أو ٢٧ أو ٢٨ أو ٢٩ أو ٣٠ أو ٣١ أو ٣٢ أو ٣٣ أو ٣٤ أو ٣٥ أو ٣٦ أو ٣٧ أو ٣٨ أو ٣٩ أو ٤٠ أو ٤١ أو ٤٢ أو ٤٣ أو ٤٤ أو ٤٥ أو ٤٦ أو ٤٧ أو ٤٨ أو ٤٩ أو ٥٠ أو ٥١ أو ٥٢ أو ٥٣ أو ٥٤ أو ٥٥ أو ٥٦ أو ٥٧ أو ٥٨ أو ٥٩ أو ٦٠ أو ٦١ أو ٦٢ أو ٦٣ أو ٦٤ أو ٦٥ أو ٦٦ أو ٦٧ أو ٦٨ أو ٦٩ أو ٧٠ أو ٧١ أو ٧٢ أو ٧٣ أو ٧٤ أو ٧٥ أو ٧٦ أو ٧٧ أو ٧٨ أو ٧٩ أو ٨٠ أو ٨١ أو ٨٢ أو ٨٣ أو ٨٤ أو ٨٥ أو ٨٦ أو ٨٧ أو ٨٨ أو ٨٩ أو ٩٠ أو ٩١ أو ٩٢ أو ٩٣ أو ٩٤ أو ٩٥ أو ٩٦ أو ٩٧ أو ٩٨ أو ٩٩ أو ١٠٠

• من ٦ مبررات لزوجة

• من ٢ أو ٣ أو ٤ أو ٥ أو ٦ أو ٧ أو ٨ أو ٩ أو ١٠ أو ١١ أو ١٢ أو ١٣ أو ١٤ أو ١٥ أو ١٦ أو ١٧ أو ١٨ أو ١٩ أو ٢٠ أو ٢١ أو ٢٢ أو ٢٣ أو ٢٤ أو ٢٥ أو ٢٦ أو ٢٧ أو ٢٨ أو ٢٩ أو ٣٠ أو ٣١ أو ٣٢ أو ٣٣ أو ٣٤ أو ٣٥ أو ٣٦ أو ٣٧ أو ٣٨ أو ٣٩ أو ٤٠ أو ٤١ أو ٤٢ أو ٤٣ أو ٤٤ أو ٤٥ أو ٤٦ أو ٤٧ أو ٤٨ أو ٤٩ أو ٥٠ أو ٥١ أو ٥٢ أو ٥٣ أو ٥٤ أو ٥٥ أو ٥٦ أو ٥٧ أو ٥٨ أو ٥٩ أو ٦٠ أو ٦١ أو ٦٢ أو ٦٣ أو ٦٤ أو ٦٥ أو ٦٦ أو ٦٧ أو ٦٨ أو ٦٩ أو ٧٠ أو ٧١ أو ٧٢ أو ٧٣ أو ٧٤ أو ٧٥ أو ٧٦ أو ٧٧ أو ٧٨ أو ٧٩ أو ٨٠ أو ٨١ أو ٨٢ أو ٨٣ أو ٨٤ أو ٨٥ أو ٨٦ أو ٨٧ أو ٨٨ أو ٨٩ أو ٩٠ أو ٩١ أو ٩٢ أو ٩٣ أو ٩٤ أو ٩٥ أو ٩٦ أو ٩٧ أو ٩٨ أو ٩٩ أو ١٠٠

- مُكَرَّمَةٌ
- مَكْرُوءَةٌ
- الْمَسْجِدُ الْحَرَامُ
- الْحَرَمُ
- الْفِتْنَةُ
- الشَّهْرُ
- حِطَّتْ
- بَطَلَتْ
- الْقَمَرُ
- الْهَمَارُ
- الْغُلُوُّ
- مَا أَفْضَلَ مِنْ
- الْحَاجَةِ

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا
 you dislike [that] But perhaps to you (is) hateful while it fighting [the] upon you Is prescribed
 شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
 for you (is) bad and it a thing you love [that] and perhaps for you; (is) good and it a thing
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٦﴾ يَسْأَلُونَكَ عَنِ الشَّهْرِ
 the month about They ask you (do) not know while you knows And Allah
 الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ
 (of) Allah (the) way from but hindering a great (sin) therein Fighting Say, in it, fighting [the] sacred
 وَكَفْرًا بِهِ وَالْمَسْجِدَ الْحَرَامَ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ
 (is) greater (sin) from it its people driving out and Al-Haraam Al-Masjid (preventing access to) and in Him and disbelief
 عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ
 (to) fight with you they will cease And not [the] killing, than (is) greater oppression And Allah near
 حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَعُوا وَمَن يَرْتَدِدْ
 turns away And whoever they are able, if your religion from turn you away until
 مِنْكُمْ عَنْ دِينِهِ فَسِمَتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ
 became worthless for those a disbeliever while he then dies his religion from among you
 أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ
 (of) (are) companions And those and the Hereafter the world in their deeds
 هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ
 and those who believed those who Indeed (will) abide forever, in it they
 هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ
 (for) Mercy they hope those (of) Allah (the) way in and strove emigrated
 اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ
 intoxicants They ask you about Most Merciful, Oft-Forgiving, And Allah (of) Allah.
 وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا
 of them sin of both But for [the] people, (some) and great, (is) a sin of them In both Say, and [the] games of chance
 أَكْبَرُ مِنْ نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
 The surplus they (should) spend, what And they ask you benefit of two than (is) greater
 كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٩﴾
 ponder so that you may [the] Verses to you Allah makes clear Thus



سَلَّ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَهُمْ مِّنْ ءَايَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ
 Favor changes And whoever clear Sign(s). of We gave them how many Israel, Children Ask
 اللَّهُ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾ زِينٌ لِلَّذِينَ
 Beautified for those who in [the] chastising. severe Allah then come to him [what] after from (of) Allah
 كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ
 And those who believe those who [of] they ridicule and (of) the world (is) the life disbelieve
 اتَّقُوا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ
 measure. without He wills whom provides And Allah Resurrection Day above them fear (Allah),
 ﴿٢١٢﴾ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ
 (as) bearers of glad tidings Prophets [the] then Allah raised up single, community mankind Was
 وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
 [the] people between to judge in truth the Book with them and sent down and (as) warners,
 فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ
 after from were given it those who except in it differ And (did) not [in it]. they differed in what
 مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا
 believe those who Allah And guided among themselves jealousy the clear proofs, came to them [what]
 لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
 to He wills whom guides And Allah with His permission the Truth of [in it] they differed regarding what
 صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا
 while not Paradise you will enter that (do) you think Or straight a path.
 يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ
 and [the] hardship [the] adversity Touched them before you? from passed away those who like (has) come to you
 وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ
 Allah's help When with him believed and those who the Messenger said until they were shaken
 أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ
 Say they (should) spend. what They ask you (is) near. (of) Allah help [Indeed] tionably,
 مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ
 and the needy and the orphans and the relatives, (is) for parents good of you spend Whatever
 وَأَبْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾
 All-Aware of it So indeed good of you do And whatever and the wayfarer.

■ بنو جناب
 ■ بلا مد لما يعطى
 ■ بغيا
 ■ حسدا، أو ظمنا
 ■ مثل
 ■ خال
 ■ علوا
 ■ مضوا
 ■ البأساء والضراء
 ■ الفقر، والفقم،
 ■ ونحوهما
 ■ زلزلوا
 ■ أرعنوا لزعاجا
 ■ شديدا



وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي
 in hurries Then (he) who numbered days during Allah And remember
 يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى
 fears. for who upon him sin then no delays and whoever upon him sin then no two days
 وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُخْشَرُونَ ﴿٢٣﴾
 will be gathered. unto Him that you and know Allah And fear
 النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ
 Allah to witness he calls and (of) the world, the life in his speech pleases you who the people
 عَلَى مَا فِي قَلْبِهِ وَهُوَ الَّذِي خَصَّامِ ﴿٢٤﴾ وَإِذَا تَوَلَّى سَعَى
 he strives he turns away And when the most quarrelsome of opponents and he his heart in what on
 فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ
 And Allah and progeny. the crops and destroys [in it]. to spread corruption the earth in
 لَا يُحِبُّ الْفُسَادَ ﴿٢٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ
 (his) pride takes him Allah 'Fear to him it is said And when [the] corruption. love (does) not
 بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ ﴿٢٦﴾ وَمِنْ
 And of [the] resting-place surely an evil [and] (is) Hell Then enough for him to [the] sins
 النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ
 And Allah (of) Allah. pleasure seeking his own self sells who the people
 رءُوفٌ بِالْعِبَادِ ﴿٢٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا آذْخُلُوا
 Enter believe who O you to His servants (is) full of Kindness
 فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
 (of) the Shaitaan. footsteps follow and (do) not completely Islam in
 إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٨﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ
 after from you slip Then if open. an enemy (is) for you Indeed, he
 مَا جَاءَتْكُمْ بِالْبَيِّنَاتِ فَاذْكُرُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
 All-Wise (is) All-Mighty Allah that then know clear proofs, the came to you [what]
 ﴿٢٩﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ
 [the] clouds of (the) shadows in Allah to them comes that [except] they waiting Are
 وَالْمَلَائِكَةُ وَاقِفِينَ ﴿٣٠﴾ وَاللَّهُ يَرْجِعُ الْأُمُورَ
 (all) the matters. return Allah And to and the matter is decreed?

■ الدُّ الْخَصَامِ

■ تَعَجَّلَ الْعَجَلَانِ

■ فِي الْبَاطِلِ

■ الْعَزَّةُ

■ الْفَرْجُ

■ الْعِزَّةُ

■ الْأَفْعَةُ وَالْعَبِيَّةُ

■ لَعْنَةُ

■ كَلْبُهُ خَزَاءُ

■ الْمِهَادُ

■ الْفَرَّاسُ وَهُوَ

■ الْفُسْفُسُ

■ يَشْرِي

■ يَبِيعُ

■ النِّسْمُ

■ شَرَّاعِ الْإِسْلَامِ

■ وَكَالَيْهِ

■ خُطُوَاتِ الشَّيْطَانِ

■ مَرْقَةُ وَأَنَارَةُ

■ ظُلِّلَ

■ مَا يُسْتَنْظَلُ بِهِ

■ الْغَمَامُ

■ الشُّحَابُ الْأَبْيَضُ

■ الرُّقْدُ

عَلَا وَفَاتَحَ لُو

ولا فخر

من القول

لا جلدال

لا اعصاب

مع العلم

نحوه:

二、

الطبعة

1997

2000

وَأَمَّا الْفُلُ

المسرح

22

سید

عبداللہ علیہ السلام

علاوة

اعصاب من

2

وَأَقْتُلُوهُمْ حَيْثُ ثَفِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ
 [the] oppression and they drove you out, wherever from and drive them out you find them, wherever And kill them
 أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقْبِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ
 they fight you until Al-Haraam Al-Masjid near fight them not And killing. than worse
 فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنْ أَنَّهُوَا
 they cease, Then if the disbelievers, reward Such then kill them they fight you Then if in it.
 فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
 and becomes oppression. (there) is no until And fight them Off-Forgiving, Allah then indeed, Most Merciful.
 الدِّينُ لِلَّهِ فَإِنْ أَنَّهُوَا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ
 sacred The month the oppressors, against except hostility then no they cease Then if for the religion Allah
 بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ فَمَنْ أَعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا
 then you transgress upon you transgressed Then whoever legal retribution for all the violations sacred, for the month
 عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
 with Allah that and know Allah And fear upon you he transgressed as in same manner on him
 الْمُتَّقِينَ ﴿١٩٤﴾ وَانْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ
 [the] into destruction (with your hands) (yourselves) not Allah (the) way in And spend those who fear (Him)
 وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾ وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ
 for Allah, and the Umrah the Hajj And complete the good-doers, loves Allah indeed, And do good;
 فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ
 until reaches your heads shave And the sacrificial animal, of obtained with ease then whatever are held back And if
 الْهَدْيُ مَحَلَّةً فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّنْ رَّأْسِهِ فَفِدْيَةٌ
 then a ransom his head of ailment he or ill among you is Then its destination, sacrificial animal
 مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
 the Hajj, followed the Umrah advantage whoever you are secure Then when sacrifice, or charity or fasting of
 فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ
 and seven the Hajj during days three then a fast find not But the sacrificial animal, of obtained then with ease whatever
 إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي
 present his family is not for whose, That in all, ten This you return when
 الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾
 retribution severe Allah that and know Allah And fear Al-Haraam Al-Masjid

■ تَقْتُلُوهُمْ
 ■ وَخَلَّلُوهُمْ
 ■ الْفِتْنَةُ
 ■ الشَّرْكُ فِي
 ■ الْحَرَمِ
 ■ الْمَسْجِدِ الْحَرَامِ
 ■ الْحَرَمِ
 ■ الْغُرُمَاتُ
 ■ مَا لَجِبَ
 ■ الْحَافِظَةُ عَلَيْهِ
 ■ التَّهْلُكَةُ
 ■ الْهَلَاكُ بِرُكْ
 ■ الْجِهَادِ أَوْ
 ■ الْإِنْفَاقِ فِيهِ
 ■ أُخْصِرْتُمْ
 ■ مُنْعَمٌ عَنْ السَّيْرِ
 ■ بَعْدَ الْإِحْرَامِ
 ■ اسْتَيْسَرَ
 ■ تَبَسَّرَ وَتَسَهَّلَ
 ■ الْهَدْيُ
 ■ مَا يُهْدَى إِلَى
 ■ السَّبْتِ الْعَظِيمِ
 ■ مِنَ الْأَنْعَامِ
 ■ مَحَلَّةٌ
 ■ الْحَرَمِ
 ■ نُسْكَ
 ■ فِدْيَةٌ
 ■ وَأَدْنَاهَا شَاةٌ

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ
garments They your wives to the approach fasting nights for you Permitted

لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ
deceive used to that you Allah knows for them garments and you for you

أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ
have relations with them So now [on] you and He forgave towards you so He turned yourselves,

وَابْتَغُوا مِمَّا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ
to you becomes distinct until and drink And eat for you. Allah has ordained what and seek

الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ
the fast complete Then [the] dawn. of [the] black the thread from [the] white the thread

إِلَى الْيَلِّ وَلَا تُبَشِّرُوهُمْ وَأَنْتُمْ عَكْفُونَ فِي الْمَسَاجِدِ
the masajid. in (are) secluded while you have relations with them not And the night till

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ
His verses Allah makes clear Thus approach them (do) not Allah, (are the) limits These

لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
among your properties And (do) not eat (become) righteous. so that they may for [the] people

بِالْبَاطِلِ وَتُدْلُوا بِهَآ إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ
from portion a so that you may eat the authorities to [with] it and present wrongfully

أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ
They ask you know. while you sinfully the people wealth

عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ
righteousness And it is not the Hajj and for the people, indicators of periods They Say, the new moons. about

بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى
fears who [the] righteous [and] but their backs, from the houses you come that

وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
so that you may Allah And fear their doors. from (to) the houses And come

تُفْلِحُونَ ﴿١٨٩﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
fight you those who (of) Allah (the) way in And fight (be) successful.

وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾
the transgressors. like not Allah Indeed, and (do) not transgress.

الرَّفَثُ
أَمَّا فَانِ
لباس
ستر عن العظام
خلود الله
منهاته
أو أحكامه
المنفعة لها
للدنوا بها
للقوا
بالخسومة فيها



فَمَنْ خَافَ مِنْ مُوَصِّ جَنْفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ
 sin then no between them, reconciles then sin, or error testator from fears But whoever
 عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ
 Is prescribed believe who O you All-Merciful, Oft-Forgiving Allah Indeed, on him.
 عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ
 before you, [of] those to was prescribed as [the] fasting for you
 لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَتْ مِنْكُمْ
 among you is So whoever numbered, days (become) righteous, so that you may
 مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ
 those who And on other days of then a prescribed number a journey on or sick
 يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
 better then it good volunteers And whoever a poor (of) feeding a ransom can afford it,
 لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ
 Month know you if for you, better fast And to for him.
 رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
 for mankind a Guidance the Quran, therein was revealed that Ramadhaan
 وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
 month among you witnesses So whoever the Criterion, and [the] Guidance of and clear proofs
 فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ
 then he should fast in it, is and whoever then he should fast in it,
 أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
 for you intends and not [the] ease for you Allah intends other, days
 الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا
 [what] for Allah and that you magnify prescribed period so that you complete [the] hardship,
 هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ
 ask you And when (be) grateful so that you may He guided you
 عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
 he calls Me when supplicant invocation I respond near then indeed about Me, My servants
 فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾
 (be) led aright, so that they may let them believe in Me, So let them respond to Me



لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ
 [and] but the west and the east towards your faces you turn that righteousness It is not
 الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
 and the Book, and the Angels, [the] Last, and the Day in Allah believes who the
 righteous[ness]
 وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
 and the orphans, (to) the near relatives, in spite the wealth and gives and the Prophets,
 of his love (for it)
 وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
 establish and freeing the necks (slaves) and in and those who ask, and the wayfarer, and the needy,
 الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
 they make it when their covenant and those who fulfill the zakah, and give the prayer,
 وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ
 the ones who Those (of) stress. (the) time and [the] hardship. [the] suffering in those who and
 are patient
 صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ
 Prescribed believe who O you righteous. (are) the [they] those, and are true
 عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ الْحَرْبِ بِالْحَرْبِ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ
 the female and for the slave, and the slave for the freeman freeman murdered, in legal retribution the for you
 بِالْأُنْثَىٰ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَابْتِغَاءٌ بِالْمَعْرُوفِ وَأَدَاءٌ
 payment [and] suitable with follows up then anything his brother from [for it] is pardoned whoever for the female
 إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنْ أَعْتَدَىٰ
 transgresses Then whoever and mercy. your Lord from a concession That (is) with kindness. to him
 بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ
 (is) life the legal retribution in And for you painful. a punishment then for him that, after
 يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمْ
 for you Prescribed (become) righteous So that you may O men of understanding!
 إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ
 for the parents the will good he leaves if [the] death any of you approaches when
 وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ
 changes it Then whoever the righteous ones. on a duty with due fairness and the near relatives
 بَعْدَ مَا سَمِعَهُ فَأَنَّمَا إِيْمَةٌ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾
 All-Knowing All-Hearing Allah Indeed, alter it those who on its sin so only he heard after what

الر
 من جمع
 الطاعات
 وأعمال الخير
 في الرقاب
 من تحريرها
 من الرق
 أو الأسر
 البأساء
 الفقر ونحوه
 الضراء
 الشدة ونحوه
 حين البأس
 وقت مجاهدته
 العفو
 غنى
 ترك
 كتب
 فرض
 خيراً
 مالا مستحقاً

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ
 [on it] we found what we follow Nay they said Allah has revealed, what Follow to them it is said And when
 ءَابَاءَنَا أَوْ لَوْ كُنَّا ءَابَاءَ وَهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا
 not and anything understand (did) not their forefathers [were] Even though our forefathers (following)
 يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ
 shouts the one who like disbelieve those who (the) example And they were guided?
 بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكُمْ عُمْى فَهُمْ لَا يَعْقِلُونَ
 understand not they blind dumb deaf cries and calls except hear (does) not at what
 ﴿١٧١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ
 We have provided you what good from Eat believe who O you
 وَأَشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ
 He has Only worship Him alone you if to Allah and be grateful
 عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ
 [with it] has been dedicated and what (of) swine and flesh and [the] blood, the dead animals, to you
 لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ
 Allah Indeed, on him sin then no transgressor and not disobedient (being) without (is) forced by necessity So whoever Allah, to other than
 غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ
 of Allah revealed what conceal those who Indeed Most Merciful Oft-Forgiving
 الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ
 not they eat Those little. a gain there with they purchase and the Book,
 فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ
 Judgment [the] Day Allah speak to them not And the Fire, except their bellies in
 وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰئِكَ الَّذِينَ
 they who Those painful. a punishment and for them purify them He will not and
 اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا
 So what (is) for [the] forgiveness, [the] punishment and for [the] Guidance, [the] astraying purchase
 أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ
 the Book revealed Allah because That the Fire! on their endurance
 بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾
 far. schism surely in the Book in who differed those And indeed, with [the] Truth

■ الْفَيْنَا

■ وَجَدْنَا

■ نَتَّبِعُ

■ نَتَّبِعُ وَنَتَّبِعُ

■ نَتَّبِعُ

■ نَتَّبِعُ

■ أَهْلَ بِهِ لَغَيْرِ اللَّهِ

■ دَكَّرَ عِنْدَ ذَمِّهِ

■ غَيْرُ اسْمِهِ تَعَالَى

■ غَيْرُ مَا لَمْ

■ غَيْرُ طَالِبٍ

■ لَلْمُحَرَّمِ لِلذِّمَّةِ

■ لَوْ امْتَنَعُوا

■ وَلَا عَادٍ

■ وَلَا مُنْجَاوٍ

■ مَا يَسْتَدِرُّ الرِّمْلَ

■ لَا يُزَكِّيهِمْ

■ لَا يُطَهِّرُهُمْ مِنَ

■ دَنَسِ قُلُوبِهِمْ

■ شِقَاقٍ

■ بَعِيدٍ وَمَنَازِعَةٍ

■ تَعْلِيمُ الرُّسُلِ

■ إِحْقَاقُ وَفَاقِ حَقِّهِ بِرُفْقَانِ

■ إِحْقَاقُ وَفَاقِ حَقِّهِ بِرُفْقَانِ

■ إِحْقَاقُ وَفَاقِ حَقِّهِ بِرُفْقَانِ

■ إِحْقَاقُ وَفَاقِ حَقِّهِ بِرُفْقَانِ

■ إِحْقَاقُ وَفَاقِ حَقِّهِ بِرُفْقَانِ

■ إِحْقَاقُ وَفَاقِ حَقِّهِ بِرُفْقَانِ

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
 and the day, of the night and alternation and the earth, the heavens creation in Indeed,
 وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ
 Allah sent down and what [the] people, benefits with what the sea in sail which and the ships
 مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
 therein and dispersing its death, after the earth giving life thereby [of] water the sky from
 مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ
 [the] controlled and the clouds the winds directing and moving creature, every [of]
 بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَتَذَكَّرُ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ وَمِنْ
 And among who use their intellect. for a people surely (are) Signs and the earth, the sky between
 النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
 Allah as love They love them equals. Allah besides [of] takes who the mankind
 وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ
 they will see when wronged, those who would see And if for Allah (in) love (are) stronger believe[d] And those who
 الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾
 punishment. (in) [the] (is) severe Allah [that] and all the power belongs to Allah that the punishment
 إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ
 the punishment, and they will see followed those who [from] were followed those who will disown When
 وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا
 (Only) if [that] followed, those who And said the relations. for them will be cut off [and]
 لَنَا كَرَّةٌ فَنَتَّبِعَ اللَّهُمَّنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ
 Allah will show them Thus [from] us. they disown as [from] them then we will disown a return for us
 أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾
 the Fire. from will come out they And not for them (as) regrets their deeds
 يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا
 follow not And good. lawful the earth (is) in of what Eat O mankind!
 خُطُوتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ
 he commands Only clear. an enemy to you he Indeed, the Shaitaan footsteps
 بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٩﴾
 you know not what Allah about you say and that and the shameful to (do) the evil

نَبَأٌ
 فرق ، وشر
 تصريف الرياح
 تغليبها في موائها
 أنداداً
 أمثالاً من الأمتام
 بمائونها
 الأسباب
 القلوات التي
 كانت بهم
 في الدنيا
 كربة
 معرفة إلى الدنيا
 خسرات
 لتداعيات جديدة
 خطوات
 الشيطان
 مرفقة وآثارة
 بالسوء
 بالعاصي
 والذنوب
 الفخشاء
 ما عظم فحشة
 من الذنوب

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنْ
[and] but (they are) alive (They are) dead. (of) Allah way in are slain for who And (do) not say

لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
and [the] hunger [the] fear of with something surely We will test you. And you (do) not perceive.

وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ
(to) the patient ones. give good news but and [the] fruits, and [the] lives [the] wealth of and loss

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٥﴾
we will return to Him and to Allah indeed, they say a misfortune, strikes them when Those who

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ
And those and Mercy. their Lord from blessings on them Those

هُمُ الْمُهْتَدُونَ ﴿١٥٦﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ
Allah. symbols from and the Marwah the Safa Indeed, (are) the guided ones. [they]

فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ
he walks that on him blame so no Umrah or the House performs Hajj So whoever

بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ إِنَّ الَّذِينَ
those who Indeed, All-Knowing. All-Appreciative. indeed then good does tarily And whoever between them.

يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
[what] We made clear after from and the Guidance the clear proofs, of We revealed what conceal

لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ
the ones who curse. them curse and Allah curses them those the Book in to the people

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ
I will accept repentance those. Then openly declar[ed] and reform and repent those Except

عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
while they and die[d] disbeliev[e]d Indeed, those who the Most Merciful the Acceptor of Repentance and I them

كُفَّارًا أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
all together. and the mankind and the Angels, (of) Allah curse on them those, disbelievers

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦١﴾
will be reprieved they the punishment for them Will not be lightened in it. abide forever

وَاللَّهُ أَكْبَرُ إِلَهًا وَحِدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٢﴾
the Most Merciful. the Most Gracious Him except (there is) no god (is) one God; And your God

■ تَقُولُونَ لَهُمْ

■ لَتَحْبِرَنَّكُمْ

■ صَلَوَاتُ

■ شَأْنًا وَمَغْفِرَةً

■ شَعَائِرِ اللَّهِ

■ مُعَلِّمِينَ بِهِمْ فِي

■ الْمَحْجِّ وَالْعُمْرَةِ

■ الْحَضَرِ

■ رَأَى إِلَهُكَ الْعَظِيمَ



■ يَطَّوَّفُ بِهِمَا

■ يَسْتَمِعُ لَهُمَا

■ يَلْعَنُهُمُ اللَّهُ

■ بِقُرْآنِهِمْ مِنْ

■ رَحْمَتِهِ

■ يَنْظُرُونَ

■ يُؤَخَّرُونَ عَنْ

■ الْعَذَابِ لِحُطَّتِ

■ تَقُولُونَ لَهُمْ

■ لَتَحْبِرَنَّكُمْ

■ صَلَوَاتُ

■ شَأْنًا وَمَغْفِرَةً

■ شَعَائِرِ اللَّهِ

■ مُعَلِّمِينَ بِهِمْ فِي

■ الْمَحْجِّ وَالْعُمْرَةِ

■ الْحَضَرِ

■ رَأَى إِلَهُكَ الْعَظِيمَ

الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ (To)
their sons, they recognize like they recognize it the Book, We gave [them] those whom

فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ الْحَقُّ مِنْ
from The Truth know, while they the Truth surely they conceal of them a group

رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وُجْهَةٍ هُوَ مَوَّلِيهَا
turns he a direction And for everyone the doubters, among be so (do) not your Lord,

فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا
together, Allah will bring you you will be Wherever (to) the good, so race

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
[so] turn you start forth wherever And from All-Powerful, thing every on Allah Indeed,

وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا
And not your Lord from surely the truth indeed, it Al-Haraam, Al-Masjid direction your face

اللَّهُ يَغْفِلُ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
your face [so] turn you start forth wherever And from you do, of what unaware Allah

شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
your faces turn you (all) are And wherever Al-Haraam Al-Masjid (in the) direction

شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا
wronged those who except any argument against you for the people will be so that not its direction

مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعِيْ عَلَيْهِمْ وَلَعَلَّكُمْ
so that you may upon you My favor that I complete And but fear Me, fear them, (do) not among them;

تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ
from you a Messenger among you We sent As (be) guided,

يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
the Book and teaches you and purifies you Our verses to you (who) recites

وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَادْكُرُونِيْ
So remember Me knowing, you were not what and teaches you and the wisdom

أَذْكُرْكُمْ وَاشْكُرُوا لِيْ وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَأَيُّهَا الَّذِينَ
who O you be ungrateful to Me (do) not to Me and be grateful I will remember you

ءَامِنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾
the patient ones, (is) with Allah Indeed, and the prayer, through patience Seek help believe

الْمُتَّقِينَ
الشَّاكِرِينَ
وَأَذْكُرُونِي
مِنْ رَّبِّكُمْ
يُحِبُّهُمْ
مِنْ الشُّرَكَاءِ
وَالْمُعَافَى



سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا
 عَلَيْهِمْ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
 مُسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا
 شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا
 جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ
 مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ
 هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ
 لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ
 فَلْنُوَلِّينَاكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
 الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ
 أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ
 عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ
 آيَةٍ مَاتَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ
 بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ
 مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

they were used to which their Qiblah from (has) turned them "What the people from the foolish ones Will say
 a path to He wills whom He guides and the west. (is) the east For Allah Say, on it
 so that you will be (of the) middle way a community We made you And thus straight.
 And not a witness. on you the Messenger and will be the mankind over witnesses
 the Messenger follows who make evident except [on it] were used to which Qiblah the We made
 those whom for except certainly a great (test) it was And indeed his heels. on turns back who from
 mankind to [the] Allah Indeed, your faith. Allah will And not Allah guided.
 let go waste
 the heaven towards (of) your face turning We see Indeed, Most Merciful. Full of Kindness
 Al-Masjid towards the direction your face turn So you will be (to the) direction So We
 pleased with of prayer will surely turn you
 those who And indeed, its direction. your faces [so] turn you are and wherever Al-Haram
 (is) the truth that it surely know the Book were given
 with all the Book were given (to) those who you come And even if they do of what
 some of them And not their direction of prayer a follower you not and your direction of prayer they would follow (the) signs
 after from their desires you followed And if other direction of prayer followers
 the wrongdoers. surely among then you indeed, knowledge the of came to you what

■ السُّفَهَاءُ
 الخلفاء العقول
 اليهود ومن اتبعهم
 ■ مَا وَلَّاهُمْ
 أي شيء صرفهم
 ■ وَسَطًا
 حياراً، أو
 متوسطين معتدلين
 ■ يَنْقَلِبُ عَلَى عَقْبَيْهِ
 يَرْتَدُّ عَنِ الْإِسْلَامِ
 ■ لَرَءُوفٌ رَحِيمٌ
 لئلا تفتنه
 ■ إِيْمَانَكُمْ
 صلاتكم إلى
 بيت المقدس
 ■ شَطْرَ
 جهة
 ■ الْمَسْجِدِ الْحَرَامِ
 الكعبة

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ
 (of) Ibrahim (the) religion Nay, Say will be guided. Christians, or Jews "Be they said, And
 حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا
 and what in Allah We have believed Say, (with Allah) those who of he was and not (the) upright;
 أَنزَلَ إِلَيْنَا وَمَا أَنزَلَ إِلَّا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
 and Yaqub and Ishaq and Ismail Ibrahim to was revealed and to us (is) revealed
 وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ
 the Prophets was given and what and Isa (to) Musa was given and what and the descendants,
 مِنْ رَبِّهِمْ لَا نَفَرَقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾
 (are) submissive to Him we And of them, any between we make Not their Lord, from
 فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ فَقَدْ أَهْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا
 then only they turn away But if (they are) (rightly) guided, then indeed in [it] you have what they believe So if
 هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ
 the All-Knowing the All-Hearing, and He Allah So will suffice you against them dissension in they
 صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ
 to Him And we at coloring? Allah than (is) better And who Allah color
 عِبْدُونَ ﴿١٣٨﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّكُمْ
 and your Lord? (is) our Lord while He Allah about Do you argue with us Say worshippers
 وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ
 Or (are) sincere and we (are) your deeds and for you (are) our deeds And for us
 نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
 and Yaqub and Ishaq and Ismail Ibrahim that (do) you say
 وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ
 Allah or knowing Are you Say Christians' or Jews were descendants and the
 وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ
 Allah And not Allah? from (that) he has a testimony conceal than who unjust And who
 بِغَفْلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ
 it earned what For it has passed away, a community This you do, of what unaware
 وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾
 do, they used to you will be asked not And you have earned, what and for you

خيفاً
 مثلاً من
 الباطل لل
 الذين الحق
 الأسباط
 أولاد يعقوب
 أولاد
 أولاد
 صيغة الله
 تظهر الله
 المومنين بالإيمان

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ أَقَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

Accept "Our Lord! (saying) and Ismail the House of the foundations Ibrahim (was) raising And when

MINNَا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ both submissive Make us [and] Our Lord! the All-Knowing the All-Hearing, [You] (are) Indeed You! from us.

لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا to us and turn our ways of worship And show us to You submissive community our offspring And from to You.

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ a Messenger in them raise up [And] Our Lord! the Most Merciful. the Oft-returning, [You] (are) Indeed You!

مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ and the wisdom the Book and will teach them Your Verses to them will recite from them

وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ will turn away from And who All-Wise the the All-Mighty You (are) You! Indeed purify them and

مِلَّةَ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا in the world. We chose him And indeed himself? fooled who except Ibrahim's religion

وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ "Submit his Lord to him said When the righteous surely among the Hereafter in, indeed and

أَقَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ his sons Ibrahim (it) And enjoined (of) the worlds." to (the) Lord submitted (myself) he said,

وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا except so you should not die the religion, for you has chosen Indeed, Allah O my sons! Yaqub, and

وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾ Yaqub came to when witnesses were you Or (are) submissive. while you

الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ We will worship They said, after me?" will you worship What to his sons, he said when [the] death

إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا God Ishaq and and Ismail Ibrahim (of) your forefathers, and (the) God your God

وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ for it has passed away, a community This (are) submissive. to Him And we One.

مَّا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾ do. they used to about what you will be asked And not you earned. what and for you what it earned

■ مُسْلِمِينَ لَكَ
■ مُتَقَاتِلِينَ - أَوْ
■ مُتَعَلِّقِينَ لَكَ
■ مَنَاسِكَنَا
■ مَعَالِمَ خُصَا
■ شَرِيعَةٍ
■ تَرْكِبِهِمْ
■ يُعْطَرُغَمُ
■ مِنَ الشَّرِّكَ
■ وَالْمَعَاصِي
■ يَرْغَبُ عَنْ...
■ يَرْغَبُ، وَيَتَصَرَّفُ
■ سَفِهَ نَفْسَهُ
■ اِشْتَفَيْنَاهُ وَاسْتَخْلَفَ
■ بِهَا - أَوْ اُغْلَقَهَا
■ اُسْلِمَ
■ اَلْقَدْ - أَوْ اَلْخَلِصَ
■ اَلْعَادَةُ لِي

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ
Indeed Say their religion you follow until the Christians and [not] the Jews with you will be pleased And never

هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ
has come to you what after their desires you follow And if the Guidance it of Allah Guidance

مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٦٠﴾ الَّذِينَ آتَيْنَهُمْ
We have given them Those any helper, and not protector any Allah from for you not the knowledge of

الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَن يَكْفُرْ بِهِ
in it disbelieves And whoever in it believe Those its recitation right recite it the Book

فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٦١﴾ يٰبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي
which My Favor Remember Israel O Children the losers, they then those

أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٦٢﴾ وَاتَّقُوا يَوْمًا
a day And fear the worlds over preferred you that I and upon you I bestowed

لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا
will benefit it and not any compensation from it will be accepted and not anything (another) soul a soul will avail not

شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٦٣﴾ وَإِذْ أَبْتَلَىٰ إِبْرَاهِيمَ رَبَّهُ بِكَلِمَاتٍ
with words his Lord Ibrahim tried And when will be helped and not any intercession they

فَاتَّمَمَهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا
not He said my offspring? And from He said, a leader, for the mankind (am) the One He and Indeed I said, he fulfilled them, (Does) to make you

يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٦٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
for mankind of return the House We made And when (to) the wrongdoers. My Covenant reach

وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ
Ibrahim with We a covenant made And a place of prayer, (of) Ibrahim standing from: Take and (a place) and security

وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ
and those who bow down those seclude themselves and for those who circumambulate My House purify that Ismail and

السُّجُودِ ﴿١٦٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ
and those who prostrate and provide secure a city this make 'My Lord Ibrahim, said And when

أَهْلَهُ مِنَ الشُّرَبِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَن كَفَرَ
dis believed And He said, the Last, and the Day in Allah from them believed whoever fruits, with its people

فَأَمَّتْهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَيُئْسَرُ الْمَصِيرُ ﴿١٦٦﴾
(is) the destination, and evil the Fire punishment to I will force him then a little I will grant him enjoyment

لا تخزي

لا تفسد

عدل

مذبة

الكل

الحسن والمحسن

بكلمات

بأوامر ولوا

مطابقة

مراجعة لو منقحا

لو موضع ثواب



وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَى عَلَى شَيْءٍ وَقَالَتِ النَّصْرَى
 the Christians and said anything, on the Christians Not the Jews And said
 لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ
 said Like that the Book recite they and anything on the Jews Not
 الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ
 Resurrection Day them will judge [So] Allah their saying similar know not those who
 فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ
 masajid prevents than who more unjust And who differing in it were in what
 اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ
 it is Not Those their destruction for and strives His name, in them be mentioned to (of) Allah
 لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ
 disgrace the world in For them those in fear except they enter them that for them
 وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ
 the west and the east And for Allah great a punishment the Hereafter in and for them
 فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾
 All-Knowing, All-Encompassing, And Allah Indeed, (of) Allah face there you turn so wherever
 وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَوَاتِ
 the heavens in what for Him Nay Glory be to Him a son Allah has taken And they said
 وَالْأَرْضِ كُلُّ لَهُ قَانِتُونَ ﴿١١٦﴾ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ
 and the earth (of) the heavens Originator humbly obedient, to Him All and the earth
 وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾ وَقَالَ الَّذِينَ
 those who And said and it becomes Be to it He says [so] only a matter, He decrees And when
 لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ
 Like that a sign? comes to us or Allah speaks to us 'Why not know, not
 قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَّهَتْ قُلُوبُهُمْ
 their hearts Became alike their saying similar before them from those said
 قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا أَرْسَلْنَاكَ
 have sent you Indeed We (who) firmly believe for people the signs We have Indeed, made clear
 بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾
 the blazing Fire companions about will be asked And not a Warner, and a bearer of good news with the truth

■ خِزْيٌ
 ذُلٌّ وَصَغَارٌ
 وَقُتْلٌ وَأَسْرٌ
 ■ سَبَّحَنَهُ
 تَرَبَّعَ لَهُ
 نَعَالَ عَنْ
 الْخَلْقِ الْوَلَدُ
 ■ قَانِتُونَ
 مُطِيعُونَ
 خَائِفُونَ
 ■ بَدِيعٌ
 مُبْدِعٌ وَمُخْتَرِعٌ
 ■ قَضَىٰ أَمْرًا
 أَرَادَ شَيْئًا
 ■ كُنْ فَيَكُونُ
 ائْتَمَرْتُ بِهِ
 يَخْلُقْتُ



مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ

similar (to) it. or than it better We bring [We] cause or a sign (of) What We abrogate

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ ﴿١٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ

Allah that, you know Do not (is) All-Powerful? thing every over Allah that you know Do not for Him

مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ

any Allah besides from (is) for you And not and the earth? (of) the heavens Kingdom

وَلِيٍّ وَلَا نَصِيرٍ ۖ ﴿١٧﴾ أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ

your Messenger you ask that (do) you wish Or any helper. and not protector

كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ ۖ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ

[the] faith, with [the] disbelief exchanges whoever And before? from Musa was asked as

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۖ ﴿١٨﴾ وَذَكَرْنا مِنْ أَهْلِ

(the) People of from Wish[ed] many (of) the way. evenness went astray (from) he so certainly

الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفْرًا حَسَدًا

(out of) jealousy disbelievers, your faith after from they could turn you back if the Book

مَنْ عِنْدَ أَنْفُسِهِمْ ۖ بَعْدَ مَا بَيَّنَّ لَهُمُ الْحَقُّ ۖ فَاعْفُوا

So forgive the truth to them, became clear after from themselves, before from

وَأَصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهَ بِأَمْرِهِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

All-Powerful. thing every on Allah Indeed His Command. Allah brings until and overlook

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ

for yourselves you send forth And whatever [the] zakah. and give the prayer And establish

مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۖ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

(is) All-Seer. you do of what Allah Indeed, with Allah. you will find it good (deeds) of

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا

Christian or Jew is who except the Paradise will enter Never And they said,

تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ

you are if your proof Bring Say their wishful thinking That

صَادِقِينَ ۖ ﴿١٩﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

a good-doer and he to Allah his face submits whoever Yes truthful.

فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۖ ﴿٢٠﴾

(will) grieve. they and not on them fear And no his Lord. with his reward so for him

■ نسخ
■ نزل وتعلل
■ لها
■ لنسجها من
■ القلوب
■ ولي
■ ما لا ترون
■ لأنهم
■ ما لا تعلمون
■ ما لا تعلمون
■ ما لا تعلمون
■ ما لا تعلمون

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ
 disbelieved And not (of) Sulaiman (the) kingdom over the devils recite(d) what And they followed
 سُلَيْمَانَ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
 the people they teach disbelieved, the devils but [and] Sulaiman
 أَسْخَرُوا مَا أَنزَلَ عَلَى الْمَلَائِكَةِ فِي بَابِلَ هَارُوتَ وَمَارُوتَ
 and Marut. Harut in Babylon the two angels to was sent and what [the] magic
 وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ
 disbelieve (do) not (are) a trial we Only they [both] say, unless one any both teach And not
 فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ
 his spouse and the man between with it [they] causes separation from those two But they learn
 وَمَا لَهُمْ بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ
 they learn And Allah by permission except one any with it at all harm they And not
 مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ
 buys it, that whoever they knew And indeed profits them. and not harms them what
 مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ
 with it they sold what And surely evil share. any the Hereafter for him not
 أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا
 (had) believed [that] they And if (to) know, they were if themselves,
 وَاتَّقَوْا لِمَثُوبَةٍ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ
 (to) know they were if better, Allah before from (the) reward and feared (Allah)
 ﴿١٠٣﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا
 and say 'Raina' say (Do) not believe[d]! who O you
 أَنْظَرْنَا وَأَسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾
 painful. (is) a punishment And for the disbelievers and listen. 'Unzurna'
 مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ
 those who associate and not of the Book (the) People from disbelieve those who like not
 أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصِرُ
 chooses And Allah your Lord, from good any to you be sent down that (there should)
 بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾
 [the] Great Possessor of Bounty And Allah He wills. whom for His Mercy

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ
 from exclusively with Allah the Hereafter the home for you is 'If Say,

دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾
 truthful, you are if (for) [the] death then wish the mankind, excluding

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
 of the wrongdoers. And Allah sent ahead because ever, they wish for it And never
 All-Knower their hands.

وَلَنَجْزِيَنَّهُمْ أَخْرَصَ النَّاسِ عَلَى حَيَوٰةٍ وَمِنَ الَّذِينَ
 those who from and life, for [the] mankind (the) most greedy you will find them And

أَشْرَكَوْا يَوْمَ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَزَّحَةٍ
 (will) remove him it But not year(s) thousand could be granted a life if one of them Loves associate partners

مِّنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ
 Say, they do. of what All-Seer Allah And he should be granted life that the punishment from

مَنْ كَانَتْ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ
 (of) Allah permission by your heart on brought it down indeed he then to Jibreel an enemy is Whoever

مُصَدِّقًا لِّمَا بَيَّنَّ يَدِيهِ وَهَدَىٰ وَبُشْرَىٰ لِلْمُؤْمِنِينَ
 for the believers. and glad tiding(s) a guidance and (was) before it what confirming

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ
 Jibreel and Messengers, and His Angels and (to) Allah an enemy is Whoever

وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنزَلْنَا
 We revealed And indeed to the disbelievers an enemy Allah then indeed Meekael and

إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾
 the defiantly disobedient except in them disbelieves and not clear, Verses to you

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ
 most of them Nay, of them? a party threw it away a covenant they took (it not that) whenever

لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ
 Allah before from Messenger came to them And when believe. (do) not

مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ
 the Book were given those who of a party threw away with them (was) what confirming

كِتَابَ اللَّهِ وَرَأَوْا ظُهُورَهُمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾
 know (do) not as if they their backs behind Allah's Book

نَقَرٌ
 نَقَرٌ
 نَقَرٌ
 مَرْحَةٌ وَنَقَرٌ

■ يَنْتَظِرُونَ

■ يَنْتَظِرُونَ

■ يَنْتَظِرُونَ

■ اَشْتَرُوا بِهِ

■ اَشْتَرُوا بِهِ

■ بَعَا

■ بَعَا

■ قَاءُوا بِغَضَبِ

■ قَاءُوا بِغَضَبِ

■ وَالْقُلُوبُ بِهِ

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا
 they used to though with them what (was) confirming Allah before (is) from a Book came to them And when
 مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ
 came to them then when disbelieved those who over (that), pray for victory before from
 مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾
 the disbelievers, on (of) Allah So (the) curse in it, they disbelieved they recognized, what
 بِئْسَمَا أَشْتَرُوا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ
 has revealed in what they disbelieve that themselves, (for) which Evil (is) that they have sold
 اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ
 Allah His servants from He wills whom on His Grace of Allah sends down that grudging Allah
 فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ
 humiliating a punishment disbelievers And for wrath upon wrath have drawn So
 ﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تِلْكَ
 in what We believe they say Allah has revealed in what Believe to them it is said And when
 أَنزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا
 confirming (is) the truth while it besides it in what they disbelieve And to us revealed was
 لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ
 you were if before from (the) Prophets of Allah (did) you kill Then Say with them what
 مُّؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ
 with [the] clear signs Musa came to you And indeed believers?
 ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾
 wrongdoers and you after him from the calf you took then
 وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا
 Hold the mount over you and We raised your covenant We took And when
 مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا
 and we disobeyed We heard They said, and listen, with firmness We gave you, what
 وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ
 Say because of their disbelief the calf their hearts in they were And made to drink
 بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٩٣﴾
 believers, you are if your faith orders you (to do) it Evil that



وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ
 أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾
 ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا
 مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِلْثَامِ وَالْعُدْوَانِ
 وَإِنْ يَأْتُوكُمْ أُسْرَى تَفْدُوهُمْ وَهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ
 إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ
 بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ
 فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ
 وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَئِكَ الَّذِينَ اشْتَرُوا
 الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
 يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ
 بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ
 بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ
 اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا
 قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

■ تطاهرون
 ■ تتعاونون
 ■ أسارى
 ■ مأسورين
 ■ تغادوهم
 ■ لهم خوفاً
 ■ من الأسر
 ■ بإعطاء العدة
 ■ عزري
 ■ هواناً وقصبة
 ■ فلياً من بعده
 ■ أتعاقبهم إليه
 ■ مترئين
 ■ بروج القدس
 ■ حويل عليه
 ■ السلام
 ■ غلف
 ■ غشاة بالفساد
 ■ جملته

٧٧

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ
they declare? and what they conceal what knows Allah that they know Do not

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ
they not and wishful thinking except the book (who) do not know unlettered ones. among them And

٧٨

إِلَّا يَظُنُّونَ ۖ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ
guess. except with their (own) hands the book write to those who So woe

ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا
little. (for) a price with it to barter Allah before (is) from This they say then,

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ
they earn. for what to them and woe their hands have written for what to them So woe

٧٩

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ
Say numbered. (for) days except the Fire will touch us Never And they say,

أَتُخَذَتْ مِنْ عِنْدِ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ
(do) you say Or His Covenant? Allah will break so never a covenant Allah from Have you taken

٨٠

عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۚ بَلَى مَنْ كَسَبَ سَيِّئَةً
evil earned whoever Yes you know? not what Allah against

وَأَحْطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ
they the Fire companions [so] those his sins surrounded him and

٨١

فِيهَا خَالِدُونَ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
righteous deeds, did and believed those who And abide forever. in it

٨٢

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ۚ وَإِذَا
abide forever in it they Paradise companions those And when

أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ
parents [the] with and Allah except 'You will not worship Israel Children (the)covenant We took

إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا
and speak the needy and [the] orphans and (with) relatives and (be) good

لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ
Then the zakah and give the prayer establish and good, people [the] to

٨٣

تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ
refusing and you (were) of you a few except you turned away,

■ أميون

■ جهلة

■ أماني

■ أكاذيبهم

■ أنكرهم

■ فويل

■ غفلة أو حسرة

■ أو وادي جهنم

■ أحاطت به

■ أخلفت به

■ واستولت عليه

قَالُوا أَدْعُنَا رَبَّكَ يَبِينْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا وَإِنَّا
we indeed And to us look alike cows Indeed it (is) what to us (to) to make clear your Lord for us Pray They said

إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ
trained not a cow [Indeed] it says He Indeed He said, surely be those Allah, wills if who are guided

تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا
They said, in it, blemish no sound the field; water and not the earth, to plough

الْثَنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَإِذَا
And when (to) doing (it) they were near and not they slaughtered it with the truth, have come Now

قَتَلْتُمْ نَفْسًا فَاذْرُوهَا فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾
concealing you were what Allah but concerning it, you disputed then a man, you killed the One Who brought forth

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ
shows you and the dead Allah revives Like this with a part of it, him Strike So We said

آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ
that after from your hearts hardened Then use your intellect perhaps you may His Signs

فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنْ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ
gush forth certainly which the stones from indeed And hardness stronger or like stones so they

مِنْهُ إِلَّا نَهْرٌ وَإِنْ مِنْهَا لَمَا يَشْقُقُ فَيُخْرِجُ مِنْهُ الْمَاءَ وَإِنْ
indeed and [the] water from it so comes out split which from them indeed and [the] rivers from it

مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ
you do, of what unaware Allah not and (of) Allah fear from fall down which from them

﴿٧٤﴾ أَفَتُطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ
of them a party while indeed has been [for] you they will believe that Do you hope

يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ
they understood it what after of they distort it then Allah words of (who used to) hear

وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا الْقَوَا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا
We have believed they say believe those who they meet when And know while they

وَإِذَا خَلَا بِعَضْبُهُمْ إِلَى بَعْضٍ قَالُوا اتَّخَذُوا نَهْمٌ بِمَا فَتَحَ
has revealed what them Do you tell they say with some some of them meet in private But when

اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾
Then understand? do (you) not your Lord? before therewith they argue with you to you Allah

• لا ذلول

• ليست متهمة

• سَهْلَةُ الْإِتِّهَامِ

• تثير الأرض

• تليقها للزراعة

• الحَرْث

• التَّوَارِثُ

• المهادنة

• مُسَلَّمَةٌ

• مبرأة من العيوب

• لا حية فيها

• لا تؤذي فيها غير

• الصفرة

• فاذرناكم

• لا تفتنكم

• ولعلنا نمننكم

• يحرفونه

• يبدلون

• لا يؤوؤون

• خلا

• نفس أو الفرد



• فتح الله

• حكيم وقصص

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِيَّانَ
 and the Sabians and the Christians became Jews those who and believed those who Indeed
مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ
 (is) their reward so for them righteous deeds. and did [the] Last and the Day in Allah believed who
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ **وَإِذْ**
 And when will grieve they and no on them fear and no their Lord
أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ
 you We have given what Hold the mount, over you We raised and your covenant We took
بِقُوَّةٍ وَإِذْ كُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ **ثُمَّ تَوَلَّيْتُمْ**
 of you turned away Then (would be) righteous. perhaps you in it, what remember and with strength.
بَعْدَ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ
 of you would have been His Mercy. and upon you (for the) Grace of Allah not So if that. after
الْخَاسِرِينَ ﴿٦٤﴾ **وَلَقَدْ عَلِمْتُمُ الَّذِينَ ءَاعْتَدُوا مِنْكُمْ فِي السَّبْتِ**
 Sabbath the in among you transgressed those who you knew And indeed, the losers.
فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾ **فَجَعَلْنَاهَا نَكَالًا لِمَا**
 for those a deterrent punishment So We made it despised. apes Be to them, So We said
بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ **وَإِذْ قَالَ**
 said And when those who fear (Allah) and an admonition and those after them (in) front of them
مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا
 Do you take us They said a cow you slaughter that you commands Allah Indeed, to his people Musa
هُزُوعًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾ **قَالُوا**
 They said the ignorant among I be that in Allah I seek He said, (in) ridicule.
أَدْعُ لِنَارِكَ يَبِينَ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ
 old not (is) a cow [Indeed] it says He Indeed He said, it (is) what to us (to) Pray
وَلَا يَكُرُّ عَوَانُ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ **قَالُوا**
 you are commanded what so do that, between middle aged young and not
أَدْعُ لِنَارِكَ يَبِينَ لَنَا مَا لَوْ نَهَا قَالَ إِنَّهُ يَقُولُ
 says He Indeed He said its color what to us make clear (to) your Lord for us Pray They said
إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّظِيرِينَ ﴿٦٩﴾

تعليم القراء

إعطاء ومواقع التلاوة بمرقعات

القام، وما لا يقرأ

مذاهب التفسير

مذاهب التفسير

مذاهب التفسير

مذاهب التفسير

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
 abundantly, you wish[ed] wherever from [it] then eat town this Enter We said And when
 وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ
 your sins. for you will forgive We Repentance And say prostrating. the gate and enter
 وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا
 (the) word wronged those who But changed the good-doers (in reward) We will increase And
 غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنْ
 from a punishment wronged, those who upon We sent down so to them was said (that) which other (than)
 السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾ وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ
 Musa asked (for) water And when defiantly disobeying, they were because the sky
 لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ
 from it gushed forth Then the stone with your staff Strike [so] We said, for his people,
 اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُلُوا
 Eat their drinking place. (the) people all Knew springs. twelve
 وَأَشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾
 spreading corruption. the earth in act wickedly not and Allah, provision from and drink
 وَإِذْ قُلْتُمْ يَمْوِسُ يَا مُوسَىٰ لَنْ تَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ
 your Lord for us so pray one (of) food on we endure Never O Musa! you said, And when
 يُخْرِجْ لَنَا مِمَّا ثَابَتْ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا
 [and] its garlic [and] its cucumbers its herbs of the earth, grows out of what for us to bring forth
 وَعَدِيسَهَا وَبَصِلَهَا قَالِ اتَّسَبَدُوا لَوْنِ الَّذِي هُوَ أَدْنَىٰ
 (is) inferior [it] that which 'Would you exchange He said its onions, and [and] its lentils,
 بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ
 you have asked what for you so indeed (to) a city, Go down (is) better? [it] for that which
 وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءَؤُا بِغَضَبِنَا
 of themselves wrath they drew and the misery and humiliation on them struck were And
 اللَّهُ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
 and kill Allah in (the) Signs disbelieve used to because they That (was) Allah
 النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾
 transgressing they were and disobeyed because That [the] right, without (any) the Prophets

رَغَدًا

أَكَلًا وَاسِعًا

حَيْثُ

حِطَّةٌ

نَسْنَانًا

يَرْثِي أَنْ لَمْ

عَنْ عَطَايَانَا

وَنَحْنُ

غَدَا



فَالْفَجَرَتْ

فَالْفَجَرَتْ وَنَاثَتْ

مَشْرِبَهُمْ

مَوْضِعَ شَرِبِهِمْ

لَا تَعْتَوْا

لَا تَلْبِسُوا

إِسْنَادًا شَدِيدًا

قَوْمِهَا

هُوَ الْجَنَّةُ

أَوْ الْقَوْمِ

الذِّلَّةُ

الْمَلُوكُ وَالْمُهْرُونَ

الْمَسْكَنَةُ

قَرَأَ الْقُرْآنَ

وَشَحْنَهَا

بِأَنَّهُمْ كَانُوا

رَغَعُوا

وَالْقَوْلُ

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
 torment, horrible afflicting you (the) people of Firaun from We saved you And when
 يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ
 (was) a trial that And in your women. and letting live your sons slaughtering
 مِّنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ
 then We saved you the sea for you We parted And when great. your Lord from
 وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَنْظُرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ
 Musa We appointed And when (were) looking while you (the) people of Firaun and We drowned
 أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ
 (were) wrongdoers. and you after him the calf you took Then nights forty
 ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾
 (be) grateful so that you may that after you We forgave Then
 وَإِذْ آتَيْنَا مُوسَىَ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾
 (would be) guided. perhaps you the Criterion and the Book Musa We gave And when
 وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ
 yourselves [you] have wronged Indeed, you O my people! to his people Musa said And when
 بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ
 That yourselves and kill your Creator, to So turn in repentance the calf by your taking
 خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ
 the Most Merciful. the Oft-returning He Indeed towards you He turned your Creator. with for you better
 ﴿٥٤﴾ وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً
 manifestly Allah we see until you we believe Never O Musa! you said, And when
 فَأَخَذَتْكُمْ الصَّاعِقَةُ وَأَنْتُمْ نَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُمْ مِنْ
 from We revived you Then (were) looking while you the thunderbolt seized you So
 بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ
 [over] you And We shaded (be) grateful so that you may your death, after
 الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى كُلَّامٍ طَيِّبَتْ مَا
 that good things from Eat quails [the] and [the] manna to you We sent down and (with) [the] clouds
 رَزَقْنَكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾
 doing wrong. (to) themselves they were but and they wronged And not We have provided you.

• يسومونكم
 • نكتمونكم . أو
 • يذبحون
 • يستحيون نساءكم
 • يستقرون - ينجسنا
 • بلاء
 • العجل والعجلان
 • بالنعيم والنعيم
 • فرقا
 • فمنا وفتقنا
 • الفرقان
 • العارف بين الحق
 • والباطل
 • ناركم
 • تدعيتكم
 • ومخبتكم
 • جهرة
 • علنا بالعلن
 • الغمام
 • السحاب الأبيض
 • الرقيق
 • المن
 • مادة صلبة
 • خلة كالعسل
 • السلى
 • الطائر المعروف
 • بالشعال

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ
 هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا
 وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾
 يٰبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
 أُوفِ بِعَهْدِكُمْ وَإِنِّي فَارْهَبُون ﴿٤٠﴾ وَءَامِنُوا بِمَا أَنْزَلْتُ
 مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي
 ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُون ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ
 وَتَكُنُوا لِلْحَقِّ غَافِلِينَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
 الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ
 وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ لَا تَعْقِلُونَ ﴿٤٤﴾
 وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ
 الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٥﴾
 يٰبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ
 عَلَى الْعَالَمِينَ ﴿٤٦﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا
 يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

■ إسرائيلي

■ لقب بمفوض

■ عليه السلام

■ فازهون

■ فخالون في

■ لتعذبكم أتعهد

■ لا تلبسوا

■ لا تلبسوا

■ بالبر

■ بالخير والطاعة

■ لكثرة

■ لثقله

■ يظنون

■ يظنون

■ يستيقنون



■ العالمين

■ عالمي زمانكم

■ لا تجزي

■ لا تقضي

■ عدل

■ عذبة

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ
 a vicegerent the earth in going to place Indeed, I to the angels, your Lord said when And
 قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ
 while we blood will shed and in it will spread corruption who in it Will You place they said
 نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۚ
 you (do) not know what [I] know Indeed, He said, You we sanctify and praises with glorify
 ﴿٣٠﴾ وَعَلَّمَ آدَمَ الْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ
 the angels to them He displayed Then all of them names the Adam He taught And
 فَقَالَ أَنْبِئُونِي بِأَسْمَآءِ هٰٓؤُلَآءِ إِن كُنْتُمْ صٰٓدِقِينَ ﴿٣١﴾ قَالُوا
 They said, truthful, you are if (of) these, names of Inform Me then He said
 سُبْحٰنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
 the All-Wise the All-Knowing, You You Indeed You have taught us what except for us knowledge No Glory be to You
 ﴿٣٢﴾ قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ بِأَسْمَآئِهِمْ ۖ فَلَمَّ أَنْبَأَهُمْ بِأَسْمَآئِهِمْ قَالَ
 He said, their names of informed them And when their names, of them Inform O Adam He said,
 أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ وَأَعْلَمُ مَا
 what I know and and the earth the heavens unseen [I] know Indeed, I to you, I say Did not
 بُدُّونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا
 Prostrate to the angels We said And when conceal, you and what you reveal
 لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبٰى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَٰفِرِينَ
 the disbelievers of and became was arrogant and He refused Iblees except they prostrated to Adam
 ﴿٣٤﴾ وَقُلْنَا يٰٓأَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا
 freely therefrom eat and Paradise and your spouse you Dwell O Adam And We said,
 حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّٰلِمِينَ ﴿٣٥﴾
 the of lest you (both) be (the) tree this approach But do not you (both) wish wherever
 فَآزَلَهُمَا الشَّيْطٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا
 Then We said And in [it] they were from what he got them out from it the Shaitaan made them slip
 بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾
 a for and dwelling place the earth in for you and (as) enemy to others some of you
 ﴿٣٧﴾ فَتَلَقَّىٰ آدَمُ مِنْ رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ الْتَوَّابُ الرَّحِيْمُ
 the Most Merciful the Oft-returning He Indeed towards him So turned words his Lord from Adam received Then

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ
And those who give good news Gardens for that righteous deeds the do and believe

تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ
flow from under them the rivers Every time they provided fruit of there from

رَزَقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَبِهًا
provision, they say This the one which provided before of they will be And in resemblance they given

وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾
And for them spouses therein purified, and they abide forever therein

﴿٢٦﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا
Indeed Allah not ashamed to set forth even an example and (even) something mosquito (like)

فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ
Then as for those who believed, they will know from the truth that it

رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ
And their Lord, as for those who disbelieved they will say what Allah intend

بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا
by this example He lets go astray many by it He guides and many by it

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٧﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ
And not He lets go astray except by it the defiantly disobedient Those who break Covenant

اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
of Allah after its ratification and cut what Allah ordered what to be joined it

وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٨﴾
and spread corruption in the earth. Those the they losers

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ
How you disbelieve in Allah While you were dead then He gave you life

ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٩﴾ هُوَ
then cause you to die, then give you life then to Him you will be returned He

الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَىٰ
the One Who created the earth in what for you then all, to turned

السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٠﴾
and the heaven seven them fashioned He And heavens, All-Knowing thing of every

■ مُتَشَبِهًا

في اللون والنظر

لا في الطعم



■ استوى إلى

السما

فصل إلى خلقها

بارئته فعدا

سورة بلا

ساربه فة

■ فسوالفن

الشمون وقومهن

واحكمهن

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
his surroundings it lighted when then a fire, kindled one who the example like Their example

ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَةٍ لَا يُبْصِرُونَ ﴿١٧﴾ صُمٌّ
Deaf they see not darkness in them left and their light Allah took away

بِكُمْ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ
in it the sky from rainstorm like Or return not they so blind, dumb

ظُلُمَتِ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ
the thunderclaps from their ears in their fingers They put lightning and thunder and darkness

حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ
snatches away lightning Almost disbelievers the encompasses Allah And death the fear

أَبْصَرَهُمْ كُلَّمَا أَضَاءَتْ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا
they stand them darkens when and in it they walk for them it flashes Whenever their sight

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّا اللَّهُ عَلَى كُلِّ
every on Allah Indeed their sight and their hearing taken away Allah had willed And if

شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
created you the One Who your Lord, worship mankind O All-Powerful thing

وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ
for you made The One Who become righteous so that you may before you from and those

الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
then water the sky from sent down and canopy the sky and resting place the earth

بِهِ مِنَ الشَّجَرِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
while you rivals to Allah set up not So for you provision the fruits from therewith

تَعْلَمُونَ ﴿٢٢﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا
Our slave to We revealed about doubt in you are And if [you] know

فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ
Allah other than from your witnesses call and like it of a chapter then produce

إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
fear then will you do never and you do not But if truthful you if

النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾
disbelievers for the prepared stones and men fuel and whose the Fire

■ مثلهم

■ خالهم المحية

■ أو صفتهم

■ استوقد نارا

■ أو قدحا

■ بكم

■ خرس من الشغل

■ بالحق

■ كصيب

■ العيب : القطر

■ انزل أو السحاب

■ يخطف أبقارهم

■ يستلبها أو يذبح

■ بها بصرية

■ فانوا

■ وقوا ونشوا في

■ أعانهم متخبرين

■ الأرض فراشا

■ بساطا ووطاء

■ للاستقرار عليها

■ السماء بناء

■ سقفا مرفوعا أو

■ كالقبة المصروبة

■ أنداداً

■ أمثالا من الأوثان

■ تعبدونها

■ آتوا شهداءكم

■ أخصبروا أهلكم

■ أو أضرأكم

لَا يُؤْمِنُونَ ۖ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ

they believe, not has set seal on and their hearing on and their hearts on Allah

مَنْ يَقُولُ ءَامَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

believers they not And Last [the] Day the in and Allah in We believed say who

وَمَا يَشْعُرُونَ ﴿١﴾ فِي قُلُوبِهِمْ رَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

they realize not and In their hearts a disease; Allah them increased a disease

لا تَفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

reformers. we Only they say. earth the in spread corruption

لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ
fools? the believed as we believe they say people the believed as Believe to them

الَّذِينَ ءَامَنُوا قَالُوا ءَاءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا

فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ

they wander blindly their transgression in they bought the ones who Those astraying


 بِالْهُدَىٰ فَمَآ رِيحَتْ بِجَدَرَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ
 guided-ones they were not and their commerce profited So not guidance the for

تلقیرون

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى

a Guidance in it, doubt no book the That Alif Laam Meem

لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ

establish and the in believe Those who God-conscious for the unseen

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

they spend We have out of and the prayer, provided them

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ

sentdown and what to you sent down in what believe those And who

قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ

on Those firmly believe they Hereafter in the and before you

هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

successful ones the those and from Guidance they their Lord,

1

Surah Al-Fatihah (Mk)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the the (of) In (the) name
Most Merciful. Most Gracious Allah.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The Most Gracious, the universe Lord to Allah All praises



الرَّحِيمِ

Judgment. Day Master the Most Merciful



إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

we ask for help You Alone and we worship You Alone

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

path straight the path the us Guide

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ

earned the You blessed
wrath those not (of) on them, bestowed those
Favors



عَلَيْهِمْ وَلَا الضَّالِّينَ

go astray those and
not on themselves

القرآن الكريم

هدية خادم الحرمين الشريفين
للملك عبد الله بن عبد العزيز آل سعود
إلى صاحب بيت الله الحرام

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teachings of Islam and the Quran.

QURAN

Word-by-Word Study Guide
(Arabic-English)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Prof. Dr. Abdurahim Cao

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